

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"SEEK YE THE LORD, ALL YE MEER OF THE EARTH, WHICH HAVE WROUGHT HIS JUDGMENT."

SEEK RIGHTEOUSNESS, SEEK MEERKNES: IT MAY BE YE SHALL BE HID IN THE DAY OF THE LORD'S ANGER."—Zephaniah ii, 3.

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WILL IT STAND?

Quite a number of people in the world appear to be considerably exercised on the question whether or not "Mormonism" will stand long after the railroad and the travel thereby strike this valley. It is a question we have not troubled about, because all the anxiety we might manifest on the subject would not make much difference to the final result. It will be just as Heaven wills it, for though man may speculate and propose, a higher power disposes. Nevertheless, if we can say a word or two satisfactory to the minds of those persons who are anxious over the question, it will all be in the line of our duty, and will be in consonance with the well known accomodative and philanthropic turn of our disposition.

In the first place, speaking our own instinctive thoughts we should say, to be sure, "Mormonism" will stand. If it takes sound argument and true principle to demolish "Mormonism," then it will certainly stand, for those weapons are never brought against it

and for the very good reason that they can never be found on that side of the field, because they are all secured for the defence of "Mormonism," it having the best right to the use of them.

So manifestly have the advocates of "Mormonism" had the best of the many little fights in argument, that it is beginning to be said that discussion on the subject is out of date, and nothing remains now but to submit the question to the test of practical working, and see what is best there.

That is an excellent idea. A "Mormon" is ever ready to do mental battle in defence of his religion, when necessary or advisable, but he is the last man in the world to desire contention for its own sake, and he has not the slightest objection to beat the mental spears into pruning-hooks, and swords into plowshares, if it shall be agreed that the aggressors have no further argument to offer, but have concluded to give up their side of the case as logically untenable.

"Mormonism" has stood, and stood

sturdily and triumphantly, for a matter of almost forty years, nearly half a century. It has stood against the keen and polished shafts of the learned divine, and the rude battering-ram of the drunken and brutal mobocrat.

It has stood against the wireworking intrigues of the politician, the carefully prepared traps of the judiciary, and the fire and sword of the soldiery. If it retired at any time, it was not because of defeat, but for strategy, it retired to gain vantage ground, and it gained that ground undoubtedly, for it has steadily grown larger and stronger until now, when it is larger, stronger, more vigorous and confident than at any former time, and evidently more in favor with God and man, that is, good men, who really are all the men that are, the rest not being worthy to be called men.

Since the parsons and other tall talkers can't find anything more to say in the way of argument against "Mormonism," it having lived vigorously on in spite of their arguments and prophecies, and flourished upon such treatment, like an Englishman on roast beef and ale, or a Frenchman on frogs, or a Dutchman on sour kraut, or an Irishman on potatoes, or a Down Easter on doughnuts, or a Southerner or Westerner on hog and hominy, why then we will come to the practical part of the question, and see whether it is likely that "Mormonism" will stand. Why shouldn't it? That's the question. There is no rottenness in it, that it should crumble to pieces, like Christendom is doing, which is much like a whited sepulchre, all fair without, but foul within, or, in other words, without nicely whitewashed over, to look very clean and inviting, but within full of all uncleanness and corruption and dead men's bones, and blighted hopes, the end of lives perverted.

Yes, give "Mormonism" a chance to prove itself practically. Let us see how it will work. If the fruit be good, the tree cannot be evil. "Mormonism" has been working for forty years, commencing in the utmost insignificance, but containing the germ of a mighty movement which has already attracted the attention, excited the

apprehension, endured the hostility and enmity, yet compelled the admiration of all the civilized world. That is something to be proud of, to give assurance that the future will take care of itself equally with the past.

"Mormonism," in pitiful poverty of pocket, came into the desert, and without extraneous assistance, except the friendly and Christian wish that the desert might prove its hospitable grave, established a peaceful, prosperous, well ordered community, transformed the desert into a Paradise, a place once abhorred as incapable of human habitation, now esteemed a highly desirable and much coveted place of resort, residence, and commerce. "Mormonism" endured and accomplished all that in the days when it was weak and despised. And far more, it effectually encouraged the heavenly and healthy institutions of marriage, and demonstrated, beyond all ground for cavil, the feasibility of satisfactorily wiping out that most damning evil which, like a horrible vampire, is overmastering all Christendom and all civilization, sucking their heart's blood, and eating out their vitals.

Give "Mormonism" a fair chance, and it will prove its worth. In the greatest weakness, and under the greatest disadvantages, it has accomplished an immense work, possibly not without imperfections, but certainly with extraordinary benefit to mankind. Its victories are the victories of peace, of self-defence, subjecting the resources of the earth and the nature and endowments of man and womanhood to principles of health and life, of temporal and spiritual, physical and mental, moral, social, and political welfare.

Christendom and civilization have been trying, for two thousand years, to reform and patch up things, and make them presentable, and a pretty sight they are now! Why "Mormonism" has done more in less than half a century towards the development of principles good and true, than Christendom and civilization have done in twenty centuries, or could do in twenty more, at the ratio of present operation. Give "Mormonism" a thousand years, and there will not be a prosti-

state known. We put it to every candid man and woman, if ever, during the last two thousand years, the libertine was so sorely put to as he was when he found himself in a "Mormon" community? If he did not hate, a thousand times worse than hell, the "Mormon" public sentiment which uncompromisingly forbids licentious indulgences? If he did not rejoice with all his escaped powers, when he got back to "a Christian country," where he could indulge *ad libitum*, with no man to say—"What doest thou?"

"Mormonism" is calculated to stand

because it is founded on true and living principles, and because it is needed, things having come to such a pass in the world that such a movement is a natural outgrowth, in accordance with the laws of Providential compensation. The world is little, Christendom less, and the United States least of all, able to endure the loss of "Mormonism." Therefore, we have good reason to conclude that it will stand. Ten righteous men would have saved the Cities of the Plain, and if this generation is saved, it will need considerable salt to do it.—*Salt Lake Telegraph.* 2 927

THE MASS MEETING.

[CONTINUED FROM PAGE 488.]

PRESIDENT YOUNG.

As there are a great many persons present who know nothing concerning our first arrival in these valleys, I want to say in reference to brother Geo. A. Smith's remarks concerning the railroad, that I do not suppose we travelled one day from the Missouri river here, but what we looked for a track where the rails could be laid with success, for a railroad through this Territory to go to the Pacific Ocean. This was long before the gold was found, when this Territory belonged to Mexico. We never went through the cañon, or worked our way over the dividing ridges, without asking where the rails could be laid; and I really did think that the railway would have been here long before this; and I do think it would if there had not been some little eruption. I do not know what has been the matter, but, at anyrate, there has been a little eruption and contention in the family; but I do hope now that we will get it. As for this people not wanting the railroad, why, there is no people in the world that will take the matter into consideration, but will see at once that we need it more than any other portion of the community. In reference to the west, to California, how easy it is to freight merchandize by sea for perhaps ten or fifteen dollars

per ton from New York to San Francisco. But what does it cost us? The figures will show.

When we came here over the hills and plains in 1847, we made our calculations for a railroad across the country, and were satisfied that merchants in those eastern cities, or from Europe, instead of doubling Cape Horn for the west, would take the cars, and on arriving at San Francisco, would take steamer and run to China or Japan and make their purchases, and with their goods could be back again in London and other European cities in eighty or eighty-five days. All these calculations we made on our way here, and if they had only favored us by letting us have a State government, as weak as we are we would have built railroads ourselves. Who feels this telegraph wire we put up here, almost 500 miles? Who would feel themselves any poorer when the necessity of the case required it, for us to build a railroad right through this tier of valleys? None. No man is poorer by disposing of his labor to advantage, but he is always better off than when idling away his time. That makes him poor and mischievous, but when his mind is active in benefiting himself and his fellow-creatures, he grows better all the time. True happiness consists in

doing all the good we can, and the more good we do the better we feel.

I want this railroad to come through this city, and to pass on the south shore of the Lake. We want the benefits of this railroad for our emigrants, so that after they land in New York they may get on board the cars and never leave them again until they reach this city. And this they can do when the Missouri river is bridged, which will soon be done temporarily, if not permanently. I heard of them building a temporary bridge last fall at Omaha, and in eight days the amount saved through not ferrying their goods across the river paid the cost of the bridge. When this work is done, if the tariff is not too high, we shall see the people going east to see their friends, and they will come and see us, and when we are better known to the world, I trust we shall be better liked.

Band played "President Young's March."

GEORGE Q. CANNON.

Through being absent from the city yesterday, I did not know until late this forenoon that my name was down as one of the speakers, and, therefore, I have not come prepared to make any set speech on the subject; but I heartily endorse the movement. I believe that we have arrived at that point in our history when the building of the railroad is a necessity. We need it through this city, and if the Company do not construct it, as it has been said they would not, they will commit a great mistake, as their future operations will prove to them.

Salt Lake City is fast rising in importance, and it has a great future in store. Thousands of people will cross the mountains merely for the sake of seeing and passing through it, who, probably, would not think of doing so were the railroad to be carried north. It is said that by making a detour by way of this city the distance is increased. The advantages which would naturally accrue to the railroad by passing through our city, would more than counterbalance any disadvantage arising through the increased distance. But it is very doubtful whether the distance is any greater by this city. We have an open country westward,

upon which the track can be made with greater facility than by the northern route. There is nothing on the northern route particularly to call the railroad in that direction. If the trade of Montana and Idaho is desirable, this railroad will not answer the purpose, because the detour that is contemplated to the north is not sufficient for them. To my mind there is every reason why it should come by this city, but no tangible reason why it should go in any other direction.

The point has been urged occasionally by the public journals, and we have heard it alluded to this afternoon, that the citizens of Utah are secretly averse to the construction of this railroad; that if we had it in our power we would throw insuperable obstacles in the way of the Company. This we hear from various sources. I was much pleased this afternoon in listening to the remarks which have been made on this point, and unequivocal testimony which has been borne in contradiction of this statement. Those who are most familiar with the people know full well that whatever our peculiarities may be, we are not opposed to progress. We may view progress from a different stand point to many others; but upon matters of great national importance, such as the construction of this railroad, there is a union of feeling on the part of the inhabitants of this Territory with those who inhabit other portions of the Republic. When we came here we sought isolation. We were utterly sick of everything we had been brought in contact with. We had suffered and were glad of an isolated retreat such as these mountains afforded, where we could dwell in peace and quietness for a season. We occupy a different position to that which we have ever occupied before. We desire to be more known. We have no desire to secrete ourselves, or to hide ourselves from public gaze and scrutiny, and from contact with outside influences. There was a time when, in our weak condition, we might have feared the results, but that day is past, and I trust forever. We court contact to-day, if it be of the right kind. We do not court nor invite aggressive, healthy contact, legitimate acquaintance

ance we desire. We want to be better known, and when we are better known, these absurd prejudices and misapprehensions which prevail now through the public mind respecting the "Mormons" and the people of Utah will be dissipated.

We may differ from them on many points, we may have our peculiarities of religion; but there is a stand point, or platform on which they can meet with us, a common platform on which we can stand with the rest of our fellow-citizens throughout the Union.

Every year that passes makes us better known. There was a time in our history when people supposed that we were different from other men. I have travelled considerably, and when it has leaked out that I was a "Mormon," they would gaze at me as though I was a creature from some other planet, or to see if I had horns or a cloven foot, or if there was not some distinguishing peculiarity about

me different from other men. These ideas have passed away by contact. We are better known, and men begin to realize the fact that they can live among us without suffering in person or property.

I am for the railroad. We are dependent upon ox and mule teams, and if there were no more cogent reason than this, it would be enough to make us heartily welcome its completion. But the reasons I have touched upon briefly are, to my mind, sufficient. I am glad it is coming, and I hope to see the day before long—before the election of 1872—when we, the citizens of Utah, will have the opportunity of casting our votes in favor of the Presidential candidate. Four years with the railroad will work wonders, and bring about many changes in Utah. God speed it.

Three cheers were then given for Utah and the Pacific Railroad, when the meeting adjourned *sine die*.

THE SEASON AND THE CROPS.

It is only about once in twenty years that we experience such intense heat in the British Islands as we are suffering this summer, or that the rainfall in the summer months is so small as it is this year. We are old enough to remember that there was such a season in 1826—that is to say, a continuance of burning heat, almost without rainfall, from the beginning of the month of May to near the end of August, and by way of adding to the warmth of the season there was a general election that year, with many furious contests in different parts of England. There was another season of almost equal heat in the year 1846, the last fine summer before a number of cold seasons. We have now again a summer quite as hot as either of the above, and we may perhaps esteem ourselves fortunate in the fact that the general election of the present season cannot possibly come on until the hot weather has left us. One chief peculiarity of the present season is, that there has been, so far at least, scarcely any rain in the month of

July. This is quite contrary to the usual course of the English climate, in which the rainfall of the month of July is generally greater than that of any other month of the whole year. The legend of St. Swithin owes its continuance, as well as its origin, to the heavy and continuous rains of the month of July; but even St. Swithin seems to be unable to maintain his reputation in this dry season; for although there was a light shower on that well-known anniversary, and two or three heavy thunder showers on previous days, the quantity of July rain in the present season has not hitherto been such as to refresh the thirsty earth.

The long continuance of heat without rain which we experience this summer, is favorable to only one of the plants extensively cultivated in this country, namely, wheat. We live at the northern extremity of the wheat-growing region of Europe, and therefore such a season as gives us the solar heat of Central, and even of Southern, Europe, generally gives us

a large crop of wheat in this country. This is especially the case on the heavy clay lands, in which there is always a sufficient quantity of moisture at a considerable depth. Such soils, which are known as the old wheat-growing districts of England, put out all their strength in burning summers like the present. This is also the case with the fen-lands of Lincolnshire, Cambridge, Norfolk, and Suffolk. There is always abundance of moisture in such soils at a moderate depth, and the effect of heat on these soils is to increase the quantity and to improve the quality of the grain, whilst it checks the over-luxuriance of the straw. So far, therefore, as the clay-lands and the fen-lands of England, as well as the coarse lands of Scotland, are concerned, such a season as the present is very favorable to the growth of wheat, and the reports of the wheat harvest from the clay and fen districts are very favorable. But this is not the case, even with wheat, on the sand and on the chalk. It is only the very superior cultivation of England and Scotland that has rendered it possible to grow wheat on those thin and dry soils, and it requires the average moisture of an English summer to make them yield an average return. But taking the different varieties of soil existing in England together, there is no reason to doubt that the present year's crop of wheat will be at least a fair one.

With regard to nearly all other crops grown in this country, the excessive heat of the present season is unfavorable for their growth. This is the case with barley, which may be considered second only in value to wheat. In its natural state barley is a very hardy plant, growing very far south as well as very far north, and forming the principal food of cattle, horses, and mules, as well as an article of use to man. In those countries it is generally sown before the winter rains, and ripens by midsummer. But with us barley is entirely a spring and summer plant, and unless it gets a good start soon after the seed is thrown into the ground, it seldom does very well. This year it is said to be very uneven. Where it got a good start it has prevented an excessive evapora-

tion of moisture from the ground, and has grown very well. But in very dry soils, which are in ordinary seasons most suited to its growth, it made a bad beginning for want of a sufficient supply of moisture, and has never made much progress. The yield will be very unequal, though some persons expect an average crop.

The oat crop threatens to be deficient in England, entirely from want of moisture; but it may be somewhat better in Ireland and the west of Scotland, where there is always a certain amount of moisture in the atmosphere and in the ground, even in the driest seasons. In the south of England the oat crop is generally considered to be very small.

Peas and beans, like all plants that are much subject to the ravages of insects, have suffered very much during the present season from want of showers of rain to wash them off. This is also the case with the hop plant, which requires frequent rain to keep it healthy, and which is almost destroyed in very dry seasons by the ravages of insects. Even now a few showers of rain would make a very great difference in the yield of the hop garden.

The potato crop promises to be of very good quality, but very light. There is little appearance of disease, and this crop, though it cannot be a large one, may turn out moderately well.

Nearly all the crops that are grown for the support of cattle, sheep, and horses, are very deficient this year, owing to the excessive dryness of the season. We have already spoken of the deficiency which there is likely to be in the yield of beans and oats. In addition to this the hay crop is extremely light, and the pastures, instead of presenting that delightful greenness which is generally seen in this country after the rains of July, are almost as brown and as dry as the pastures in the south of Europe. A few heavy showers, even now, would soon cure this latter evil; but meanwhile both cattle and sheep are suffering very much from the want of grass. In many places the farmers find it very difficult to obtain either grass or water for their cattle, and much fine stock has already been sacrificed from this cause.

In addition to this deficiency of summer food for cattle, there is much danger of there being a still greater deficiency of winter food. The turnip crop, which is the most valuable of all the root crops, especially for the support of cattle, threatens to be very deficient this year. There is no moisture to give the young plants a start, and until they get into what is called rough leaf, they are entirely at the mercy of insects. It is almost useless to sow turnip seed in such a season as this. England is the most southerly country in which the turnip plant—which is a native of Sweden and other northern climates—can be grown with advantage, and it requires the average moisture of an English summer to secure a good crop. This is not the case with the beet plant, which is a native of the southern and central parts of Europe, and grows very well even in a dry summer. Neither is it altogether the case with the field beet of Germany, the mangold wurzel, which sends its root to a great depth in the ground, and finds moisture almost everywhere, besides being comparatively free from the ravages of insects in the earlier stages of its growth. This renders it a more reliable plant in dry seasons than the turnip, and it deserves greater attention from English farmers than it at present receives, though it is much more extensively cultivated now than it was thirty years ago. The modern steam ploughs, which open the earth to so great a depth, are very favorable to the cultivation of mangold, even in soils in which it could not have been formerly grown with advantage.

The present season, as relates to the food of man, will probably not be a bad one, as the wheat crop and the potato crop are both tolerably good. But there is likely to be a great deficiency in the food of animals, nearly

all the plants by which they are sustained being very deficient in this country in the present year. This, we fear, implies a still greater deficiency in the supply of beef and mutton for some time to come. This will cause the people of this country to look with increasing interest to the efforts which our fellow-countrymen in Australia are at present making to supply us with fresh meat. Their supplies of that most valuable article are absolutely unbounded, and it is now supposed that a method has been discovered by which meat can be brought, perfectly fresh and sweet, from Australia to this country, a distance of some 14,000 to 15,000 miles. The authors of the new process will certainly have all the stimulus which they can derive from high prices in this country, and with this stimulus we venture to hope that something will be done towards supplying us with cheap meat as well as cheap bread. Just at present we cannot be said to possess either of these advantages, but with perfect freedom of trade, and with the constant improvement in science, we may hope that both these objects may be realized. By the invention of Liebig we already obtain the essence of meat from South America, and it is a discovery of Faraday's of means to produce intense cold by artificial means, which promises to supply us with the meat of Australia exactly in the form in which it is found in our own market. This will be a most acceptable addition to the wonders of modern times. As for bread, the staff of life, we have the satisfaction of knowing that we shall always have it at the average price of the world, whatever the seasons may be in the small islands in which we have the good fortune to live.—*Liverpool Mercury, July 23rd.*

A CURIOSITY IN DRY WEATHER.—We have been shown an extraordinary production in this dry weather. It is a collection of stalks of oats, each stalk over six feet in height, with a plentiful show of grain. The oats were grown 500 feet above the level of the sea, on the mountain farm of Lungshan, recently brought into cultivation by W. F. Moore, Esq., the owner. There are 40 acres of the same kind, and the yield is most extraordinary, as in many instances it is 600 fold—that is, 600 grains yielded for each grain sown. The stalks are as thick as sugar cane.—*Manx Sun.*

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, AUGUST 8, 1868.

✓ PURITY IN THOUGHT AND DEED.

This is "an evil and adulterous generation." The spirit of the age is a spirit of licentiousness. This is manifested both in the acts and in the language of the people. This spirit leads into a wide road which appears flowery and pleasant, but the end thereof is death. The world has become so corrupt, and so thoroughly imbued with this evil influence, that a regeneration of nations is impossible. The Lord has, therefore, commenced to raise up a nation composed of the virtuous of the earth, whom he is gathering from "every tribe and tongue and people," from whose loins he will bring forth a holy and mighty race, to whom he will give dominion and power over all the earth. And he will break in pieces the nations of the wicked, and cleanse the earth by fire, that it may be sanctified and made fit for the presence of its King.

The Latter-day Saints are called of God to establish in the earth the government of heaven. They have succeeded in their mountain State in keeping out those social evils and disgusting vices which are now so common in *civilized* communities, and which are increasing through all the world in such a fearful ratio. But they aim at something higher even than this. They desire to attain to that sanctification to which Moses endeavored to bring ancient Israel in the wilderness. Moses was unsuccessful in his efforts, through the unbelief of the people and the hardness of their hearts. But the Israel of the latter days, whom God is bringing to Zion, will come up to that exalted standard which their forefathers failed to reach, and God will make of them "a nation of Kings and Priests."

The Saints who are scattered expect some time to be gathered with their brethren. It is necessary that they live in all purity and holiness before the Lord, as far as they have learned of his ways, so that they may be able, when they go up to Zion, to unite with the people there in their efforts towards sanctification and the establishment of righteousness in the earth. Evil habits discarded here, will be so many the less to put away on arrival there, and those who have learned to forsake the pernicious ways of old Babylon, will be prepared to drink in the sweet streams of intelligence which flow down from the heavens through the appointed channels, and to make good progress towards the desired perfection.

The Elders who have been sent from Zion should be an example to the people in all things. Most of those who are now laboring in this Mission, are young and inexperienced in the ways of the world. When they first arrive in these old and corrupt countries, they are amazed and ashamed at the evils they see prevailing here. By degrees, however, they become accustomed to

the depravity of the wicked, and cease to marvel at it, for the scenes which constantly pass before their eyes lose their novelty, and do not seem to stand out so sharply, and in such bold relief, as they appeared at first. And here there is need of caution. Let them beware lest, as their astonishment passes away, their horror and hatred of the evil also become diminished. They must remember who they are and what they are, the holy calling that is upon them, and the sacred cause in which they are engaged. But their greatest danger does not lie in glaring, flaunting enticements, which proclaim their nature in their open parade, but rather in the hidden traps and snares which Satan will spread for their feet in every possible direction. When men enter into any covenant with God, it is the business of the adversary to try by all the arts and wiles which, by long practice, are familiar to him, to lead them into a violation of that covenant. Let the Elders from Zion remember that sacred covenant of chastity and purity made with the Most High God in holy places. And while they remember it, never suffer themselves to be led by any power, man, woman, or spirit, to violate that solemn vow. They are sent forth to "prove the world." They are also sent forth to be proved. They who cannot pass through the fiery trial unscorched, cannot obtain the crown designed for the sanctified.

Our brethren are placed in a peculiar position. They are necessarily thrown into close familiarity with the Saints, having to live among them, and to become acquainted with, and interested in their affairs. Here is where they need the utmost circumspection, and all the wisdom they can command. They must not be distant and cold, lest they repel the people, and hinder themselves from being useful as counsellors and instructors; neither must they permit their feelings of kindness and sympathy to become too warm and familiar, lest they destroy their own influence, and be led into folly and sin. They must persistently avoid undue attentions to, and familiarity with the sisters. It is their duty to become interested in the welfare of all, and not to devote their time and attentions to particular individuals from private esteem or affection.

To females, every Elder should be kind, gentlemanly, and considerate, but there his attentions must stop. He is not sent here to win their affections, but to teach them the principles of eternal life. Every Elder who allows his feelings to be captivated and chained to any particular individual while on his mission, is in a position of danger, and if he continue in this condition, he will lose influence, and his usefulness will decrease. Although he may have the purest intentions in the onset, yet, because he is doing that which he has no right to do, the missionary who centres his affections and thoughts and devotes his time and attention specially to any female, is liable to be led astray; and even if he does not fall into sin, he will be trammelled in the performance of his duties, and measurably defeat the object of his mission. It is impossible for the brethren to be too careful in these things. Let them remember the instructions received before starting from home, and call to mind the repeated cautions which have been given through the STAR, and by verbal counsel here. Let them form no connections, and make no promises here in regard to marriage, present or prospective, but keep themselves free from all entanglements, and devote themselves with all their powers to the interests of the kingdom of God.

The duty of the Elders in relation to these matters goes far beyond the mere abstaining from evil, which is only a sort of negative goodness. They

must cultivate purity of mind. Not only must they govern their bodies, and keep them in subjection to the chaste and holy law of God, but they must govern their thoughts and feelings, so that their whole natures may become sanctified. "He that looketh upon a woman to lust after her, hath committed adultery already in his heart." If the fountain be impure, then shall the stream be unclean. The springs of the heart must be kept bright and pure, or unclean thoughts and unholy desires will start into life, and bring forth acts of unrighteousness. Let the Elders, then, learn to govern their thoughts, and not allow their mind to dwell upon anything improper, but meditate upon the duties of their calling, the glorious principles of the everlasting Gospel, the hopes of the righteous, the reward of faithfulness, and the exalted position, boundless treasures, and deathless fame that will be their portion if they overcome all things.

The question may be asked, can a man help evil thoughts arising before his mind, and is he responsible for those which seem to rise spontaneously, or to be the suggestions of some being or power over which he has no control? We answer, no. But he can help encouraging such thoughts, and he can learn to control his mind, so that he will not indulge in such reflections, but turn the current of his ideas in another and purer channel. Vile and wicked spirits may suggest foul thoughts, but the soul can resist them, and cast out the thoughts, even as the Priesthood can cast out the devils themselves. Circumstances may bring up filthy pictures before the mind, but imagination need not gaze upon them. There is no blame for weeds that spring up in the garden of the soul, if we have not planted the seeds from which they spring, and if we do not cultivate their growth. But we must pluck them up and cast them out, or we become responsible for their existence and increase. "Lust when it is conceived bringeth forth sin." The womb of the mind must reject it, that holy and lofty thoughts may be born, which lift the soul to God and godliness, and bring with them peace and joy that cannot be expressed.

A glorious destiny awaits the Elders of Israel, so high and extended, that human language fails in the attempt to picture it. Who will peril his exaltation, and suffer himself to be shorn of the locks of his strength? Who will sacrifice a celestial crown on the altar of passion? Brethren, let it not be said of one of us, "like Sisera he fell before a woman!" If the Elders will cultivate the spirit of purity in their hearts, and of holiness in their secret thoughts, if they will present their bodies and their spirits as a living sacrifice before God, walking unspotted in the midst of the world's impurity, then shall their strength be like Jacob's, when he wrestled with the angel, their minds shall be as a pure mirror upon which the highest heavens shall reflect hidden knowledge; like Joseph the undefiled, of old, they shall learn the secrets of the Almighty, and be lifted up to power and greatness. The mighty God will be with them, and they shall prevail, and when the work of sanctification is complete, and the spirit of judgment and of burning has swept over the earth, and the ashes of the sin-stained are scattered by its blast, they shall stand with the Lamb upon mount Zion, and because they are pure in heart they shall see God.

ARRIVALS. ✓ Elders Joseph M. Ferrin, Winslow Farr, Lewis M. Grant, Edwin Eldredge, and Hans Petersen, arrived here on Friday, the 31st

ult., per S.S. *France*, having left New York on the 18th ult.) ✓ Elder William Howard, accompanied by his wife, arrived here on Tuesday, the 4th inst., per S.S. *Minnesota*, having left New York on the 22nd ult. The above-named brethren were appointed on a mission to this country at the last April Conference in Salt Lake City, with the exception of Elder Petersen, who is appointed to labor in Scandinavia. He left Liverpool for Copenhagen on Saturday, the 1st inst. We extend to our brethren a cordial welcome, and earnestly wish for them a pleasant and successful mission.)

A VISIT TO THE MUDDY.



St. George, June 19, 1868.

Editor Deseret News.

Dear Brother,—Having just returned from the Muddy, whither I went on a visiting and preaching tour, in company with Elders Jacob Gates and Richard Horne, I propose giving a description of the country, with its advantages and disadvantages, as I view it.

THE MUDDY.

This stream has its name from the fact of there being a low alkali swamp on the east side of the creek where the California road crosses, which is bad to cross in wet weather; but the creek is clear, and very good water, with the exception of being too warm for pleasant drinking.

The stream has its source in a number of springs that rise in a beautiful valley of some one thousand acres, and flows to the Rio Virgin, a distance of about thirty miles, in a south-east by east course. There are three valleys on the Muddy, the first, or upper one, being almost circular, and perhaps two miles long, by about one and a half miles wide. The upper end of this valley is full of springs, which come together towards the lower end, and make the Muddy. Some of these springs send out beautiful cold water, while others are warm enough for dishwashing.

This upper valley is not well adapted for farming purposes, unless, perhaps, for raising hay, for which it would do very well; but for dairy purposes it is not surpassed by anything I have seen in the mountains. The many little brooks running

through it keep the grass green all the year round. There are no Indian farms in it, except a small patch in the narrows, at the foot of the valley, and forty rods of fence will keep all stock from passing below. Brother Henry Nebeker keeps a herd here, and takes care of the surplus stock of St. Thomas and St. Joseph.

The upper valley is separated from the next one below by a high point of rocks on either side of the creek, making a narrow pass of some thirty or forty rods between the two valleys, but both are spoken of as the Upper Muddy.

The second valley is the one to which some of the missionaries went last Fall, and were counselled to return again to the lower settlements. This valley is some three miles long, by one mile broad, and most of the land is good for farming purposes.

The Indians have raised considerable wheat here, most of which was very good. They were harvesting when we were there, and I must say, to their credit, that I never saw finer grain in my life. They plant in hills, from one to two feet apart, and irrigate often, but do not allow the water to stand and soak the land. I attribute the large heads and full berries to this way of farming. There are five families of our people living in this valley; they are some of those who were washed out at the Beaver Dams last December. They are loth to leave this place, because they think there is no other spot in all the south that is so good; but I hope they will be content to go into some stronger settlement, when

they have gathered their cotton this Fall, unless it shall be deemed wisdom to strengthen them with a few more families. The Indians are friendly now, and perhaps might continue so, if there were no foolish white men; but unfortunately there are too many of that kind.

Some three miles below this valley the creek runs into a deep and narrow cañon, which is passable only to those good at climbing, and is about five miles in length. When the creek puts out of this rugged cañon it breaks over all restraint, and spreads out into a tule swamp some two or three miles wide, and five or six long. From the mouth of the cañon to the junction of the Muddy with the Rio Virgin, a distance of some eighteen miles, is a continuous valley, ranging from one to two miles wide.

SAINT JOSEPH.

At present, the inhabitants of this place are living in a fort built on a high bluff, about midway between the upper and lower ends of the Lower Muddy. The town is laid out on a level, sandy bench, laying west and north from the fort; and it is to be hoped that most of the people will get out on their lots this fall. In consequence of the people having to fort up, but very little has been done in setting out trees and vines. Yet there is no doubt but this place will equal any settlement in the south in the production of the grape.

This settlement is greatly blessed with an abundance of excellent hay land. I suppose that one hundred and fifty tons have been cut and stacked this season; and this is but a small portion of what could be had, if there was sufficient labor to get it. The wheat crop at St. Joseph is generally good. Some pieces being very fine, while some of the later sowing is very light. Wheat in this country must be sown in the Fall to do anything.

There is a mill at this place owned by Bishop Leathead of St. Thomas, which does very good work, and is capable of supplying the present demand of the country. A large amount of cotton has been planted here and at St. Thomas, but it is somewhat backward, owing to the late rains and cold weather that prevailed during April

and May; but it is now growing finely, and the farmers are confident of having a good crop.

SAINT THOMAS.

This place is situated on the south or west bank of the Muddy, near its junction with the Rio Virgin. It has a good situation, both for farming and for fruit raising, though the facilities for either are not so abundant as at St. Joseph. However, this place is ahead now in the matter of gardens and other improvements, the cause being that St. Joseph has changed locations two or three times, which has broken up and destroyed the gardens. But both places have good facilities for hard working men to improve upon, and through toil and perseverance, to make pleasant homes.

THE SALT MOUNTAINS.

We visited one of these curiosities, (there are three of them between St. Thomas and the Colorado,) and found it well worth notice. The salt crops out along the foot of a high bluff of brown clay. The vein we visited is about 80 feet high from the base of the hill; how deep it runs below the surface is not known, so that it is impossible to tell how thick the vein may be. It is exposed for about one hundred and fifty yards, along the bluff, and extends to the Pacific Ocean, for aught I know.

The salt is obtained by blasting, as it is too hard to dig out with picks. An ordinary blast will sometimes throw down several tons. A considerable quantity of this salt is taken to Pahrnagat, to be used in the mines and a little has been taken down the Colorado in barges to Fort Mohave and other places.

THE MUDDY INDIANS.

In the early history of our Utah settlements these Indians were considered about the worst specimens of the race. They lived almost in a state of nudity, and were among the worst thieves on the continent. But through the kind though determined course pursued towards them, by our brethren who have been among them, they are greatly changed for the better, and I believe I may safely say, that they are the best workers of all the tribes. They are nevertheless Indians, and much wisdom is required to get along with

them pleasantly. Brother Andrew Gibbons is worthy of honorable mention, because of the good influence that he maintains over these rude men.

I will relate what I saw of one of their performances. Perhaps I should call it a divorce case!

One of their squaws had attracted the attention of a young brave who wanted her, but her husband would not give her up! In order to decide the case, all the friends of the two braves gathered in and fought for the woman. The fight is thus conducted.

All hands strip for the fight, and lay away all their weapons so as not to be hurt very badly. Then the brave, (or some friend who offers to be his champion,) goes to the other's camp, and takes the squaw by the hand and leads her to his own wick-i-up. The friends of the robbed man follow up till they come to a good, smooth place, when one of them rushes in before the retreating pair, and a fight instantly commences. The friends on both sides "go in" and a general fisticuff takes place, but fortunately they do not strike very hard. When they get out of wind they rest, and after they take breath, some one on the husband's side takes the squaw and starts back with her, when all hands pitch in again. And so they have it, until one side whips, when the victor takes the prize to his willow shade in triumph. The strangest thing of all is, that the woman has no voice in the fight, and her wishes are not considered. However, I believe that when a squaw takes a notion to be divorced and get another man, the mode of procedure is the same. When our brethren first came here these fights were much more frequent, and far more brutal than they are now. Then they would fight until they were tired of knocking noses and pulling hair, and would get hold of the squaw by the arms and pull for possession. Sometimes two to a dozen men at each arm, and would almost kill the poor woman. Our brethren try to soften down these barbarities as much as possible, by their word and influence; but sometimes their kind offices are misunderstood. One instance is worth relating. One man, who is by the way, a pretty hard man

to handle, got his sympathies excited by seeing some twenty Indians pulling at a little squaw; and he went up to try and make them desist, when they thought that he wanted a hand in the fight, and they all turned on him, but he soon whipped the whole of them. They gave him peaceable possession, and all hands cheered for the *wyno Mormon*. He turned the prize over to the brave, who, he thought had the best claim; still the young lady claims to be his squaw, and says she is just living out on permission.

I trust the day will come when these rude sons of the desert will learn better things, and be, at least, friends to each other.

THE ADVANTAGES.

This Muddy country has some advantages over any of the settlements on the Rio Virgen or Santa Clara. The greatest is this. The waters of the Muddy are easily controlled, and there is not so much danger of floods. In fact the only floods that ever come, are those that are made by showers on the hills, and come down some side ravine. But these do no damage, only where they empty into the valley, as their currents soon spread out and lose their force. The soil is very good, and produces almost everything planted in it in great abundance, when it is free from mineral. Another great advantage is the climate. While the summers are but little if any hotter here than at St. George, the Winters are much milder. In fact the Winter is the pleasantest season, not too cold for working, not too hot to sleep. And I believe, that lemons, oranges, and the olive can be raised on the Muddy.

THE DISADVANTAGES.

Many of our readers, doubtless, marvel at so many of the "boys" getting home-sick and either begging off, or dodging their missions, if the Muddy has so much to recommend it. The fact is, they get the horrors before they get there. The roads are bad enough between St. George and the settlements north of the Rim, but they are good when compared with the one south to the Muddy and Call's Landing. We used to think the Big Mountain, east of Salt Lake City, was a tough place, but if that was a heap of loose sand with now and then a loose rock thrown

in, and that having as many sharp points as there are quills in a porcupine, it might do to represent some of the hills between here and the Muddy. One thousand pounds is a big load for a good span of mules, and then it is necessary to double in several places; and heretofore the Virgen River has had to be crossed a number of times, which is always bad and dangerous. Several lives have already been lost by wagons upsetting in the stream, and much property; but thanks to the energy of Bro. Snow, and a little help from the Legislature, a road has been opened that avoids crossing the river at all. And, though the new road does not shorten the distance to St. Thomas and St. Joseph, it will save some fifteen miles, to the California travel, and to the upper Muddy, should that ever be settled. A good well of water has been dug, at the Beaver Dam Wash, which secures water on the route. These bad roads make the "boys" discouraged, and the complaint grows on them. Another great drawback is the lack of timber, and one that has retarded these settlements in their development more than anything else. All the lumber that has been used on the Muddy has been hauled from Pine Valley, a distance of one hundred and thirty miles, and at a cost of at least twenty-five cents per foot. But this difficulty will be measurably overcome by and by. There is good pine timber about sixty miles from St. Joseph, and a very fair road to haul it towards home. Somebody will take a steam mill there some time,

and do well with it.

The only great difficulty remaining, is the mineral that rises in the soil. A piece of land will be good one year, and the next be full of mineral and perhaps half the crop lost. But this will be overcome with experience in irrigating, draining, etc.

The timber and the mineral may be partially overcome, but the bad roads never, at least not till the mountains are brought down and the valleys exalted, and the sand hills and sandbeds covered with brush.

We spent two Sabbaths with the people and had excellent meetings. We held four evening meetings, which were well attended.

We also visited the brethren at their houses, and went with them into their fields, everywhere meeting with that kindly greeting and sweet fellowship, which none but the Saints know how to give or how to enjoy. A good spirit seemed to prevail in every heart, and the brethren were confident as to the result of their labours. One man said to us, "we don't want you to talk sympathy to us, for we are better situated than we were in the north." This man owns a good farm in Utah county, with a fine house and barn, but said he could live easier on the Muddy than at his own place.

This is the kind of man that does something on a mission; the man who makes himself like the work he is called to do.

Your Brother in the Gospel,
Jos. W. Young.



HEAT AND DROUGHT.

Throughout the whole of Wednesday the heat was extremely oppressive in Liverpool, particularly in those parts of the town least exposed to the influence of the north-west wind which prevailed throughout the day. Yet the highest point reached by the thermometer was 74 degrees in the shade, being four degrees lower than on the previous day. Yesterday, a cool breeze from the north-east prevailed,

and last evening the sky was cloudless, without any indication of change.

The thermometer at Neston on Tuesday registered 82 degrees in the shade and 122 degrees in the sun, being several degrees higher than has been previously recorded during the present extraordinary season.

At eight o'clock on Wednesday morning the temperature in the shade, as registered by the meteorological de-

partment of the Board of Trade, was 75 degrees. This is the highest point which has been reached at so early an hour since the observations of the department began. The heat continued during the day with almost overwhelming oppressiveness. At noon a thermometer laid on the earth registered no less than 120 degrees, while in the shade under a tree it was 97 degrees. In the Divorce Court, in consequence of the excessive heat, Mr. Justice Wilde invited the bar to dispense with their wigs. Later on, the barometer fell considerably, and at 2.30 it was 29.98.

In London on Thursday there was a considerable change in the temperature compared with the previous day, the wind having veered round from S.S.W. to N., with a strong, refreshing, cooling breeze, and a cloudy sky. The barometer fell some tenths on Wednesday evening, but on Thursday morning it recovered. The thermometer stood at 72. There has been rain in Scotland and Ireland.

The extreme heat caused by the furnaces at work in the shell foundry department of the Royal Arsenal, Woolwich, during the present hot weather, has induced the authorities to try the experiment of working by night instead of by day. The thermometer in the building has risen to 110 degrees, although a free current of air has been established.

The maximum temperature at Wimbledon Camp, as officially reported on Tuesday, was 126 degrees in the sun and 101 degrees in the shade. The

report for the week ending Saturday last from the Royal Observatory, Greenwich, states that the maximum temperature of the air observed on Thursday, the 16th July, namely, 92 degrees, has not been exceeded since the 18th July, 1859, when the maximum was 93 degrees. The mean temperature last Thursday was 75 degrees 9 seconds, which is the highest on record since June 16, 1858, when 76 degrees 9 seconds was obtained. The average temperature of last week was 8 degrees 5 seconds above the average of any corresponding week during the last 50 years.

A reaper, while employed on a farm near Bradford, was suddenly smitten with sunstroke on Wednesday, and died in the field.

In Staffordshire, the great heat of the weather has almost put a stop to some of the operations at the iron furnaces, and on Wednesday a puddler at Wolverhampton became exhausted while at work and quickly died.

Moors are on fire in England, Wales, and Scotland. Sheep walks and grouse covers have been destroyed. Cattle are dying in many places through want of water.

A correspondent of the *Times*, who has resided above 20 years in India, ridicules the idea of tropical heat having been experienced in England this summer. In India the heat at night is frequently 110 degrees in a comparatively cool house, and the thermometer in the sun sometimes marks 155 degrees. —*Liverpool Mercury*, July 25.

A HOT TOPIC.—This weather would be all very well in Calcutta, but here it begins to look rather serious. It has been gradually getting hotter every day, and yet we have not come to the hottest part of the season. According to present appearances we may look out for an August calculated to give Englishmen an idea of the sort of temperature in which their countrymen in the East do their work. Monday night for the first time, in our opinion, there was a genuine Indian touch about the weather—all night the thermometer stood at 78 deg. Fahr., and Tuesday morning at 9 o'clock it marked 100 deg. in the sun. People who have come over from New York or other temperate places for "a little fresh air" have made a mistake, and had better go back again. All the rain seems to be falling into the Atlantic. During the passage of the *Scotia*, which arrived on Saturday, nearly every day was wet. Here is a chance for the weatherwise to come forward with their explanations. In the meanwhile there is something alarming in the sale of half-rotten fruit about the streets. The town keeps tolerably healthy, considering all things, but if the poorer neighbourhoods are to be made receptacles for all the bad fruit and vegetables thrown out of the Covent-garden market, we shall soon have something worse than a hot sun to complain of.—*Pall Mall Gazette*.